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SPECIAL ARTICLES :

Chosen Christian College Library

Earnest Fisher, Ph. D.

Musical Activities at C. C. C.

Soon Ju Chey, Ph. D.

Ewha College Snapshots

Contributed

Korean Foods for the Sick

Mrs. R. S. Hall, M. D.

White Dragon's Blanket

F. S. Miller

SEPTEMBER, 1933.

SEOUL, KOREA.

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The Korea Mission Field

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Contents for September, 1933.

ILLUSTRATIONS :

Autograph Letter of Admiral Yi Soon Sin	Frontispiece
Chosen Christian College Library, Interior	...	...	...	...	...	...	...	do
Pfeiffer Hall, Ewha College, under construction	...	...	...	...	...	...	...	do
Corner Stone-laying at new Ewha College	...	...	...	...	...	...	...	do

THE CHOSEN CHRISTIAN COLLEGE LIBRARY

Earnest Fisher, Ph.D.	177
-----------------------	-----	-----	-----	-----	-----	-----	-----	-----

MUSICAL ACTIVITIES IN CHOSEN CHRISTIAN COLLEGE

Soon Ju Chey, Ph.D.	180
---------------------	-----	-----	-----	-----	-----	-----	-----	-----

EWHA COLLEGE SNAPSHOTS

Contributed	182
-------------	-----	-----	-----	-----	-----	-----	-----	-----

SOME KOREAN CAMEOS—The Buddhist Mendicant

Mrs. M. L. Swinehart	183
----------------------	-----	-----	-----	-----	-----	-----	-----	-----

YOUNG KOREA FINDS THE WAY (Concluded)

Rev. W. J. Anderson	184
---------------------	-----	-----	-----	-----	-----	-----	-----	-----

KOREAN FOODS FOR THE SICK

Mrs. Rosetta S. Hall, M. D.	187
-----------------------------	-----	-----	-----	-----	-----	-----	-----	-----

KOREA'S REPRESENTATIVES AT INTERNATIONAL COUNCIL OF NURSES

Miss Elma Rosenberger, R. N.	190
------------------------------	-----	-----	-----	-----	-----	-----	-----	-----

DO YOU KNOW ?	190
---------------	-----	-----	-----	-----	-----	-----	-----	-----

WHAT IS INTERESTING THE KOREAN CHURCH

Trans. by Rev. B. F. Hunt from "Christian Messenger"	191
--	-----	-----	-----	-----	-----	-----	-----	-----

CHRISTIAN EDUCATION FOR KOREAN GIRLS

Miss Frances Bonwick	192
----------------------	-----	-----	-----	-----	-----	-----	-----	-----

WHITE DRAGON'S BLANKET

Rev. F. S. Miller	193
-------------------	-----	-----	-----	-----	-----	-----	-----	-----

WHAT CHRISTIANITY HAS DONE FOR ME AND MINE

An Ewha College Girl	195
----------------------	-----	-----	-----	-----	-----	-----	-----	-----

A SCHOOL PRINCIPAL SEES THE HOSPITAL

Rev. Henry D. Appenzeller	197
---------------------------	-----	-----	-----	-----	-----	-----	-----	-----

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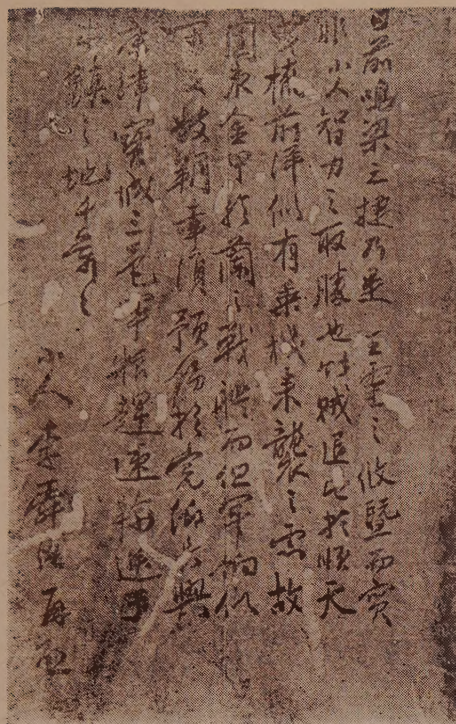
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AUTOGRAPH LETTER FROM
ADMIRAL YI SOON SIN
Concerning His Naval Victory in 1592 A. D.

(Page 178)



CHOSEN CHRISTIAN COLLEGE LIBRARY INTERIOR

(Page 177)



EWHA COLLEGE FOR WOMEN, SEOUL
First Unit of new College in process of construction, June, 1933 (Page 187)



CORNER-STONE LAYING OF PFEIFFER HALL, EWHA COLLEGE, SEOUL

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Miss A. R. Appenzeller
College President

Capt. M. L. Swinehart
Building Supt

Rev. J. S. Ryang, D. D.
General Supt. of the Korean
Methodist Church

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIX.

SEPTEMBER, 1933

No. 9

The Chosen Christian College Library

EARNEST FISHER, PH. D.

THE CHOSEN Christian College Library was established at almost the same time as the College. A few dictionaries and sets of the Encyclopedia Britannica and the Encyclopedia Japonica were the nucleus of the collection of books which has been added to gradually during the past eighteen years. The books collected in the earlier years were for the most part gifts from kind friends in Korea and elsewhere, who were interested in the College and realized the importance of a library for an institution of this kind. These early donations form a motley collection covering the whole range of literature from cook-books to Biblical Commentaries. Many of the books were cast-offs of very little value, but among them are a few classical and standard works, Oriental and Occidental, which will always be indispensable in such library. These books have been added to by gifts and purchase through the years and today we have about 28,000 volumes. Of these 20,000 are Oriental—Chinese, Japanese and Korean—and 5,000 are Occidental, mostly English and American works, and English translations from other languages. In addition to these books we have about 3,000 magazines and journals, bound and unbound, to make up the total of 28,000 volumes. As the college plans to attain the status of a university, it is very necessary that the library grow rapidly at this time. Both to fulfil the govern-

ment requirements for a university and to satisfy our own educational needs, we must have a continuous growth in number and variety of books. Our purpose is to have at least 50,000 volumes by 1940.

The Library has been moved from place as the College and itself have grown. It is housed at present on the third floor of Underwood Hall and occupies all of the central tower room, with the north wing of that floor for reading room, offices and stack-room. We are already crowded for space and are casting longing and envious eyes upon the south wing room which now houses the Commercial Museum. Some further stack-room will have to be provided very soon if the library continues its present rate of growth. The reading room is large, well lighted, and well adapted to its purpose. It is equipped with tables and chairs, card catalogue, cases for reference books and special collections, and racks containing a number of the daily papers of Korea, Japan and China in Japanese, Korean and English. The Library subscribes to about 100 magazines and journals in Japanese, Korean and English. Our present crowded condition and the desired and expected growth, all remind us with increasing emphasis and urgency of the need of the Library Building, which is provided for in the outline plan of College. This building is one for which funds are most urgently needed.

The Library is supervised by the Library Committee, a standing committee of the Faculty, of which the writer is chairman. The committee is made up of nine members representing the different departments of the college. The budget funds for the purchase of books are divided into five parts designated as Literary, Commercial, Science, Religion and General. Books for the first four are bought only on the recommendation and approval of the heads of the respective departments. Purchases under the heading "general," which are largely reference books, are approved by the Library Committee. At the present time there are four salaried workers giving their full time to the Library. These men are kept very busy cataloging, classifying and marking books, writing index cards, keeping records and carrying on the general routine work of a library, which becomes more and more complex and exacting with the growing relationship of the library with all of the educational work of a modern college. The average number of books taken out by students per day at the present time is thirty-five. Students are permitted to keep a book out for two weeks at a time though certain rare and valuable books may not be taken out, but are only read in the reading room.

Among the books of special value and interest which the Library possesses is the famous Jung collection of about 12,000 Chinese and Korean books. This rare library of Oriental books was presented to the College two years ago by Mr. Chung Hong Tai of South Chulla Province. These books have been collected by the Chung family through seven generations and constitute one of the most valuable collections in Korea. Many other schools and institutions made strenuous efforts to get this collection when the owners decided to place it in a public or institutional library. That our College was finally selected as the depository is quite a triumph, for it is an indication of the position which the Chosen Christian College is coming to hold in the minds of the literary and in-

tellectual classes in Korea. One of the very rare sets of this collection is a forty volumes set called "Tong Hyun Chin Muk" or "Rare Writings of Eastern Sages." It is made up of specimens of the actual handwriting of Korea's illustrious men from the seventh century up to modern times. These samples of writing—a letter, a poem, a motto or a signature—were collected through many years by the Chung family at great trouble and expense. Some of the writings are faded, worm-eaten, stained, and show the signs of their great age. Here we have a short poem from the hand of Chey Chi Won, who lived in Silla in the seventh century, and whose pen name was "Lonely Cloud." Also a short letter from the brush of Admiral Yi Soon Sin of turtle ship fame. In it he tells of a naval victory which he had just won, "following heaven." Such treasures as these, and many others in this great collection, give dignity and prestige to our library and should attract to us other rare literary collections from time to time.

Another very notable possession is the 848 vols. edition of the private chronicles of the Yi household, the last dynasty to reign over Korea as an independent nation. These chronicles cover the entire period of the Yi dynasty of over five hundred years. The set was made by photographic process from the original manuscripts—great iron and brass bound tomes which are kept in the Government General Library. An edition of twenty sets was made several years ago, and by special concession our Library was permitted to buy one of these sets. Only three of the sets were kept in Korea, and ours is the only one possessed by a private institution. The price of this set was ₩ 6,000, and the purchase of it for the College was made possible by a gift for this purpose by Mr. Chai Hyung Yi of North Chulla Province. The chronicles were written daily by the royal scribes, who were in constant attendance on the King. They covered the most intimate details of the palace life, as well as weighty matters of state. It was never permitted for the ruling

monarch, or anyone else besides the writers, to read what was written about a king during his life time. The fact that the scribes were writing down every act of the King for posterity to read, and that yet he was not permitted to read what was written, was supposed to have a restraining effect on the royal inclinations. However, some of the kings seem to have cared very little for what future generations might think of them, for we are told very frankly of such reprobates as King Yun Am Kun, whose palace life was a continual orgy, and who kept officials in all parts of the kingdom with the special duty of seeking out, and seizing for the royal harem, the most beautiful women, wherever they might be found. This set of books is a rich mine of material for the historian engaged in research covering this period of Korea's history.

Dr. Yun Tchi Ho, an outstanding statesman, scholar and Christian leader, has taken a deep personal interest in the Library, and has has given more than 500 books, standard English, German and Oriental works, from his own library to the College. He also provided an endowment fund of ₩ 2,000, the interest from which is to be used annually for the purchase of books for the Library. These gifts form the nucleus of the T. H. Yun Collection, which promises to be one of our most important special sections.

The late Dr. H. G. Underwood, the founder of the College, gave his rare collection of more than 3,000 volumes of Korean and Chinese books to the Library. For a number of years these books constituted the great bulk of our Oriental section, but in recent years this has been greatly enlarged by the gifts already mentioned and others. This collection has received additional gifts from time to time, from Dr. Underwood's library, and from Dr. H. H. Underwood, the present Vice-President of the College.

On the occasion of President O. R. Avison's recent trip to America, to raise funds for the College, the faculty wished to provide some special gift in his honor. A sum of ₩ 1,000

was raised as a permanent endowment for the Library and the interest from this is used annually for buying books. This endowment is called "The Avison Fund" and is a valuable source of permanent income for the Library.

Several American Colleges and Universities have in various ways become interested in this side of Chosen Christian College and have made valuable gifts to the Library. Notable among these are the following:—A gift of \$ 500 from the students and teachers of Teachers' College, Columbia University, for the purchase of books. The University of Hawaii, through its President, Dr. Crawford, who visited the College in 1932, made a donation during the past year of about 150 books. These books are very up-to-date works on educational and scientific subjects, and are a very valuable accession.

Another international contact that we have recently made is that with the Carnegie Endowment for International Peace. This organization has designated our library as the repository in Korea for its own publications, and for certain other books in the interest of peace which the Society distributes. The Society has established these sections on peace in some of the great libraries in large cities throughout the world. An international contact of this kind ought to be of growing importance and value to us. We have already received between two and three hundred books and pamphlets from this organization.

There have been many other gifts and accessions and the fact that they are not mentioned here individually does not mean that are not important. Several of the teachers, both Korean and missionary, have given very valuable sets of books and periodicals. Gifts have been received from a number of Korean friends of the College. Among these are complete files of some of the Korean newspapers. Such accessions grow in value and interest as the years go by. The Friendly Association, an organization formed by the Korean members of the faculty and other interested Koreans, in addition to other activities in behalf

of the College has taken a special interest in the Library, and makes an annual gift of money or books toward its development.

We have here tried to set forth some of the important facts and figures regarding the growth, scope, interests and activities of the Library of the Chosen Christian College. It is our purpose and hope to build up a library which shall be not only a valuable collection of books, but a center of spiritual and intellectual life, which shall reach out and touch and

inspire every phase of the College life. We want our students to become readers and students, not simply that they may imbibe the wisdom of others, but that they may be stimulated into creative activity themselves by establishing a living relationship with the best minds of the world, past and present, of the Orient and the Occident. This is our idea of the meaning of a library and its place and purpose in a Christian College.

Musical Activities in the Chosen Christian College

SOON JU CHEY, PH. D.

WHEN PROTESTANT Christianity entered Korea fifty years ago Western music was introduced. Music has been taught in the mission schools, and the hymns sung in the churches and the Chosen Christian College in recent years are credited with doing a great deal toward developing modern music in this country.

At the present time the musical activities of the College are quite varied and are important in the life of the institution. The College orchestra is not only one of the best, but the largest in Korea, from the standpoint of instruments and players. The College glee club and band are also of high grade. Some of the leading musical activities of the College are public concerts, the summer music conference, and a musical contest.

Two concerts are given in Seoul, one in spring and the other in the fall. To show the goodwill of the College, to keep its 400 scattered alumni interested, and to give opportunities for students to render service to the public, two regular country tours are made by the orchestra very year.

Last fall the tour was made in the south, while this spring it was up in the northern part of Korea. In May of this year Prof. Hyun, Mrs. H. H. Underwood, Miss Sara May

Anderson, the writer and twenty-three students took the northern musical trip. At Chungchin, where the first concert was held, the theatre was filled to its capacity and the response was hearty and generous. At Hoiryung, a city on the northern boundary of Korea, a concert was given at a government boys' school in the afternoon and a public concert in the evening. The latter was sponsored by the Christian Endeavor society and other groups of the city. At Sungchin two concerts were given, morning and evening, but due to the overcrowding of the hall and over-sale of tickets an additional concert had to be given the following morning at 10 o'clock. This incident shows how much the general public was interested in our music. The next stopping place was at Hamheung and, as usual, the public evening concert was a success. The following day being Sunday, a sacred concert was given at a union service of the churches. The next morning our group conducted the Chapel service of the Youngsang Girls' School. The last concert was at Wonsan under the auspices of the City Y. M. C. A. In six days we gave an average of two concerts a day to a total audience of about 20,000 people.

The Summer Music Conference was begun

MUSICAL ACTIVITIES IN THE CHOSEN CHRISTIAN COLLEGE

three summers ago on the Campus. The College is credited with being the first to hold such a conference in Korea, its chief purpose being to aid music teachers of schools and leaders of church choirs to increase their knowledge of music. Under competent teachers instruction is given in piano, violin, voice, theory of music, and choir conducting. Every morning a half hour's devotional service is held. This year's conference was held from August 1st to the 10th. Those attending numbered about 70, with men and women equally represented; 36% of those present were teachers, and 37% were college and high school students; the rest were people of various callings who are interested in music.

The Music Contest for All Korea Secondary Schools is also one of our interesting activities. This contest is held every spring for the purpose of encouraging high school boys and girls in good music. Last May so many schools entered that a preliminary elimination contest had to be held. The final was open to the public and was held in the new Paichai Auditorium, ten boys' and five girls' schools taking part.

The Chosen Christian College does not have a separate music department, but talented and interested students of music are welcome to take an interest in music as an extra-curricular activity. About fifty students are engaged in musical activities, the greater number of them taking part in various church choirs, and in Sunday-school music in Seoul. The College

expects to establish a separate department of music as soon as the means are secured.

Last summer an invitation was extended by the Columbia Graphophone Company to our College quartette to make phonograph records. They were given a pleasant trip to Tokyo, where they made a number of Korean popular records, including our college songs and yells. These records are now heard all over the country and many of them have been sent to America.

A word must be said about our able Director, Prof. Chaimyeng Rody Hyun. The success and growth of the musical work of the College is largely due to his personal interest and ability. His parents were among the early Christians in Taikyū, and from his childhood he has been specially interested in music. As a Christian he attended missionary schools from primary to college, where he had an opportunity to cultivate his talent. In 1923 he met Mr. Homer Rodeheaver, who was visiting Korea. Through Mr. Rodeheaver's efforts and personal assistance it was made possible for Mr. Hyun to go to America to study voice. In 1928 he received his M. A. in music and studied another year in conducting and in composition. The following year he came to the College to take charge of the music work. The students are fortunate and very grateful to have a man of Mr. Hyun's character and distinctive ability to direct this important part of the college life.



Ewha College Snapshots

I. Today at Ewha



DROWDED, UNCOMFORTABLE classrooms and laboratories; offices so full that work cannot be efficiently managed; dormitories bursting and girls living in undesirable rooms in town; the one tennis-court-playground-gymnasium constantly occupied; almost 300 girls to be taught in four main departments, including Kindergarten Training School, and all on this one little spot. But smiles and good cheer are everywhere and makeshifts are endured because of the great hope before us—the new College. For this a special prayer service is held every Friday morning in the chapel. Ewha has learned from experience that prayer avails.

II. The Hope

The dreams of fifteen years of faith are coming true before our eyes. On June 10, 1933, distinguished guests, patients and friends, gathered to witness the laying of the cornerstone of Pfeiffer Hall, the first building of the new Ewha College. Beside the granite foundations sat high officials of church and state, and representatives of the alumnae of the present college. After the solemn words of the ritual were read by Dr. J. S. Ryang, and the shining box, with its historical contents, was placed in the hollow of the stone, these representatives each added a portion of mortar to seal it. Bishop Herbert Welch and others spoke words of inspiration and hope, recalling the marvellous way in which the needs of this new college have been met by gifts of land and buildings, and expressing their faith that this work will be carried to completion. Other foundation can no man lay than that is laid, which is Jesus Christ. The students burst forth into the triumphant strains of Haydn's "The Heavens are Telling" and then all joined in praising God from whom all blessings flow. The hundreds of people seated on the grass, and perched about on

building stones and steel beams, shared in the inspiring vision of the beautiful college that is to be. One friend, who had been among the first to dream of this day, gave ₩ 200 towards the dormitory, which as yet is only another dream; from such beginnings the great fulfillment comes. We thanked God for one more milestone passed, and took courage.

III. Some Snaps of Ewha Girls

Last year the College gave expression to its ideals through a beautiful pageant presented one evening on the lawn. It was an all Ewha production, showing our debt to East and West. The saints and sages of the world, beginning with Moses and ending with Mary Lyon, founder of Mount Holyoke, the first women's college, passed before the eager group of Korean women who longed to go through the gate of the college motto, "Truth, Goodness, Beauty", into the abundant life of service. The beautiful girl who portrayed the Ewha Spirit testified that the responsibility of setting forth what Ewha meant to her came as a deep religious experience. As she pointed the girls to the higher ways of life and service, and followed the Cross through the gate out into the world, she found something that she can never lose. One evening recently I was entertained in her present domain, the dormitory of Lucy School, Wonsan, and I felt that she was showing forth there the Ewha spirit, spreading Ewha's fragrance afar, as the college song says.

One of last year's freshmen came from the Government High School in Wonsan where, though a Korean, she had stood highest among her Japanese classmates for four years. She knew nothing of Christ and what He brings to life, but from the first stood out as an eager, hungry student. She never missed anything—service, lecture, meeting or jollification, her face expressing wonder and joy at what she was learning. After a few months of college

she testified in a group meeting that she had been puzzled at the spirit of Ewha—why this freedom and happiness, this friendliness and hope? She decided that it must be the Christian religion and she wanted to become a disciple of Christ. She has since been baptized and joined the Church and now she says her family are becoming Christians, too.

Not long ago I received a letter of appreciation from a graduate of last year's class in

the Music Department, now teaching in the Presbyterian Girls' Academy in Pyengyang. She confessed that she had hoped to go to Japan and had been disappointed that for economic reasons she had been sent to Ewha instead. "But", she wrote, "it was the best thing that ever happened to me. Not only did I get just as good music, but my spirit awakened to the needs of my people and I have dedicated my life to service."

Some Korean Cameos

The Buddhist Mendicant

AS TOLD BY ENSIGN WIDDOWSON TO MRS. M. L. SWINEHART



HE ARRIVED at the S. A. Orphanage in the full costume of a Buddhist neophyte beggar with a peaked paper hat, upon which were the characters telling to the world his calling, and a string of wooden beads around his neck. His shoes were of straw, and a knapsack hung from his shoulders. At a glance we knew him to be a little man of the highway.

What had brought this wanderer of the roads to my office? Clean, smart, and apparently well fed, he commanded a certain respect as he bowed low in front of my desk. Was he soliciting alms?

"I have come to stay," was his announcement.

"For the night?" I asked.

"No, for always." This was interesting, so I asked him who he was. "My name is Min Bom Yong. My age is ten." I have come from the Buddhist Monastery at—."

"But this is the Salvation Army Boys' Home."

"Yes, I know, and I've come to stay with you."

"But what will the monks at the monastery say?"

"Oh I've left them, I've run away and I'm

never going back to them any more."

"But do you know who we really are?"

"Yes, you teach about Jesus, and you are the Save the World Army."

Well we took him in. Wouldn't you? And he is still with us. His story? He cannot remember when his father and mother died. His aged grandfather gave him to the monks of a monastery in the mountains, so that the baby should not starve. Here he was a little slave as he grew into boyhood, required to fetch and carry for the monks, and to go to the nearby villages to beg for rice and money, which he would take to the monks. His masters were cruel men who beat him if he was unsuccessful, — and he ran away. Passing through a village on his vagrant way he was told of a Home for Boys in Seoul and with determination he had set out to find that Home.

He belongs to us now, and is happy and free. Come out to the Home to visit us. This boy's smiling face and happy industrious ways will prove to you the worth of our efforts for these wanderers of the earth. Just the sight of "our bunch" will prove a cure for any kind of a "let down" that may be troubling you. We want you to see our boys!

Young Korea Finds the Way

(Concluded from the August Number)

W. J. ANDERSON

IT WAS while Choong Haki was attending the Bible School in Seoul that he first saw Chun Soo Nami. He was twenty-three now and had grown to be a handsome young man, well developed in every way. The years had brought him many rich experiences. He had spent most of his spare time in preaching not only to his neighbors but to the people in all the villages within a radius of ten miles. In two of the villages he and his friends had been able to start new churches. He had definitely decided to enter the ministry and had started on the five years' course of Bible training.

He had not married at the time set by his father because, as soon as the prospective bride's parents heard that Choong Haki had become a follower of the Jesus doctrine, they broke off the agreement, much to the boy's delight. While attending the Bible School he taught a Sunday School class in the Central Church. Soo Nami, who was a student in the Women's Bible School, was also a teacher in the same Sunday School; Choong Haki had never spoken to her, but he had been curiously attracted to her and, as opportunity afforded, had watched her unnoticed. He saw how effectively she taught her class, and what an earnest spirit she seemed to have, and though the thought of marrying her did not enter his mind, yet she was much in his thoughts and his admiration for her grew as time went on. A few times he caught her looking at him. On the night of the annual Teachers' Meeting, when she gave the report that every girl in her class had definitely accepted Christ, he was sure she was quite a superior person.

Life in the Bible School dormitory was a delightful experience. Living, together with fifty other Christian young men of similar purpose, seemed as near a perfect existence as could be attained on earth. There was a

Student Club which had regular meetings for the discussion of religious and other related subjects. Special prayer meetings were held every morning before breakfast. The special burden of these meetings was the conversion of a hundred souls as a result of the students' preaching during the year. This did not seem too large a number for which to ask, yet as the months came and went the students began to realize that they were far from the goal set.

During the Easter holidays Choong Haki and his roommate, Chai Kyenje, went out to preach in a village where a church had been started about a year before. But for some strange reason they felt that the Lord was calling them to go elsewhere, so they left and went to a village where there was a very weak church. Fifteen years before it had been one of the stronger churches in the territory, but quarrels and dissension had played havoc and only a few Christians remained.

At first the meetings were poorly attended but after two days of almost continuous prayer and pleading the Christians began confessing their sins and it was not long before the building was packed with non-Christians who for years had ridiculed the church. Before the meetings closed seventy had accepted Christ and were even attending the "day-break" prayer meetings which were held each morning at four o'clock.

When their vacation was ended the students gathered again and the reports were given, eighty decisions were reported from other groups, making one hundred and fifty in all,—a rich reward for the months of prayer.

During Choong Haki's last year at the Bible School it had become evident that he was an outstanding leader. He was elected president of the Student Body and represented the school on many occasions.

One day, late in the fall, a friend came to him with the suggestion that he should be thinking about getting married. The matter did not interest him particularly until the name of Soo Nami was mentioned, then a strange thrill seemed to possess him. In order not to reveal his real feeling to his friend, he said that he would pray about the matter and talk with his parents about it when he went home for the Christmas holidays.

Choong Haki's visits home were always exciting events and this was no exception. Many of his old friends came out several miles that they might be the first to welcome him back. The welcome from his family was no less sincere, though perhaps less demonstrative, and there was little sleep in the Lee household that night, for there were so many things to talk about. It was not until after Sunday, however, that he broached the subject of his marriage. Much to his surprise his parents were delighted and said they would immediately appoint a go-between to make investigations as to whether it was a proper match. With a sigh of relief the bridegroom-to-be said, "Well, that's settled now; I can take up my studies again with a peaceful mind." Not that he belittled the sacredness of marriage, but he did not think that it was a thing for him to worry about, and that if it was the Lord's will it would work out all right anyway.

During the following month the go-betweens left no stone unturned. Inquiry had to be made as to birth, standing in society, financial condition of the family, health, and especially as to whether by any chance the two families were even distantly related. After all the investigations were made to the satisfaction of the relatives on both sides, the two most concerned were consulted. It was arranged that the two should meet in one of the Sunday School rooms of the church, and shortly before the hour appointed Choong Haki came with his room mate, his father, and the pastor of the church, the principal of the Bible School, and the girl's father. After they

had waited for some time, two Bible women and the pastor's wife came, bringing Soo Nami and one of her friends. After prayer by the pastor, the purpose of the meeting was explained and the young people were reminded of the sacredness of marriage and the formation of a home. Following this, each of the two were asked in turn whether they gave their consent, and when they said they did the matter was settled and they were considered engaged. Then Soo Nami and her friend quietly slipped away and the courtship was over.

The wedding was held in the spacious court-yard of the Lee home. A spreading tree and a great canopy provided shade for the many guests who were expected. Serving women had been working for days preparing the great feast which consisted of numberless dishes of various combinations of meat, fish, eggs, vegetables, and nuts; great vats of *hooksu* to be served with the soup; plates piled high with bread, cakes and colored confectionery; and the great wedding cakes in various colors and in different shapes.

Long before the wedding friends and relatives began gathering in, and when the day arrived the whole village was in a whirl of excitement. Christians came from nearby churches and finally the missionary pastor and the western doctor arrived. The wedding ceremony was a simple Christian one and before it was over some of the non-Christians were heard to say, "These are strange days, indeed!" "And they call that a wedding!" Others said, "It is very good!" Some even began making enquiries and later became Christians because of what they had seen and heard. One of the prominent figures in the service, and later at the feast, was the good-looking Mr. Kim, the young man who had played such an important part in leading Choong Haki to Christ.

The three years that followed passed very rapidly indeed. Choong Haki was in Seminary, and Soo Nami, living in her mother-in-law's home, spent much of her time in preach-

ing to the women of the village, and the nearby towns. Non-Christians were surprised to see how much she knew, and some said, "She has the same ability as a man." Others criticized Choong Haki's mother and said, "Where ever is there any such custom as a daughter-in-law going out preaching and not working all the time?" Mother Lee only laughed and laughed and said, "Oh, she does lots of work, and only preaches during her spare time; and furthermore she can preach better than I and so I work and let her go out."

As Choong Haki's graduation drew near the young couple looked forward eagerly to the time when they could go out together into active Christian service, and the question as to where their field of work should be was uppermost in all their plans for the future. A prosperous church in the north had sent a call to him and all his friends considered Choong Haki very fortunate, for it was indeed a very flattering offer to so young a man. But he pondered and prayed much that he might know God's will for his future, and when a call came from one of the villages of his own territory, his heart was filled with a deep joy, for he felt that God was showing him the better way. The salary would not be large and it would be a difficult field but the very difficulty was a challenge to him. Soo Nami's eagerness for pioneer work left no doubt in his mind that this was God's call to them.

Commencement came at last, and with the day came his father and mother, bringing Soo Nami. Mingled were Choong Haki's feelings as he realized the time had come when he must leave his classmates and teachers and

the happy fellowship of his seminary life. Yet the thought of the service he was to enter brought a joy which surpassed any sense of sorrow which the partings might bring. Commencement over they returned home to make preparations for moving to Song Mi, the little village which was to be the center of their field of labor.

The day came for them to leave the old home and there were many fond farewells, and not a few tears, as they started off on their 17 miles walk. The Christians gathered to wish them blessings and joy in their new work and their new home. Many went out with them as they left the village and followed the winding paths through the rice paddies, the last not turning back until the village was out of sight; then the two went on their way with their load-carriers.

When they reached the last pass and looked down into the long valley which was to be their new home and saw the dozens of villages where lived twenty-two thousand people the responsibility for whose salvation, to a large extent, was to be theirs they were so filled with emotion that they paused by the roadside. As the load carriers passed on down the path and they were alone Choong Haki said, "Let us pray." There on the mountain side they poured out their hearts to God, in praise that they had been considered worthy to be bearers of the wonderful message, and in petition that they be empowered for the great task before them. Then hand in hand they faced the east and in silence started down the path which led to the field of service into which the Lord had guided them.




Korean Foods for the Sick

MRS. ROSETTA S. HALL, M. D.

A Paper read at the Korea Missionary Medical Association.

I

ROADLY speaking diet is what is eaten and drunk habitually, but in the care of the sick it should mean a course of food scientifically selected to best nourish a patient in a given illness.

Dietetics have become a science and more and more the intelligent laity are studying foods and food values in relation to their health, which means both efficiency and preventive medicine.

As Dr. Van Buskirk ascertained in his admirable study of the diet of Koreans, it is up to standard. It seems rather deficient in proteins and fats but the amount of fats absorbed is limited and an excess cloyes the appetite, and there is no necessity for the large amount of proteins consumed by most foreigners. When taken in excess of the actual need for tissue building proteins are harmful, as their oxidized products are toxic and clogging to the system. We may remind ourselves that but 12 calories daily of proteins for each pound of bodily weight is sufficient. (One calorie is equal to the amount of heat required to raise the temperature of one pound of water 4° F)

Though the Koreans eat flesh meats at feasts, the majority do not habitually eat meat and they do not give it to children. They do use plenty of bean-curd, mushrooms, and nuts—the analogues of meat,—and they do not suffer the ills of flesh-eaters as do many foreigners. (Rheumatism, gout, intestinal auto-intoxication, hyperacidity, gastric ulcer, gallstones, renal calculi and Bright's disease.) Also, Koreans drink neither tea nor coffee and so suffer no ill effects from these questionable drinks.

Rice, not bread, is the "staff of life" in Korea. All cereals are anti-toxic and *rice* is the most anti-toxic of all cereals; its starch

encourages the growth of the intestinal acid forming germs which prevent the putrefactive germs from developing.

Koreans should be taught to use fertilizers in such a way that their cabbage, lettuce, celery, and other green foods may safely be eaten raw; and then, if they would eliminate wine and tobacco, which are in no sense foods, and hinder tissue building; also useless red-pepper; taking, rather more fruits, fats, and beansprouts, their diet would be quite ideal, well-balanced and affording the needed amount of vitamins.

I recall in the discussion of Dr. VanBuskirk's paper on Korean diet before the Korea Branch of the Royal Asiatic Society that Dr. Gale reported that he had used Korean diet for three years with no ill effect—that scholars stand long walks upon it, coolies bear great weight for long distances, and that in 1794 there were 58 people in the Royal Palace over 100 years old! It was mentioned that up to 20 or 25 years ago, Korean diet was without cane sugar, and that the older Korean people yet have better teeth than we or many younger Koreans who indulge in cane sugar candies. Salt, which the older generations used as a dentifrice, is no doubt more effective than any of the tooth pastes and powders introduced to the present generation.

II

Having concluded that the Korean diet is practical when properly balanced, we will proceed to inquire into special dishes or courses of food to correct the results of disease or of an unbalanced diet. First let us spend a few moments upon this from the Korean view-point. The few dishes I shall mention may mostly be endorsed.

To cause perspiration in breaking up a cold a gruel is made from boiling and straining barley, black beans, the inside of a gourd,

chestnuts and dates. Lying upon a hot floor, eat freely of this hot gruel and watch your cold disappear!

In measles, smallpox and severe fevers, hot millet gruel (죽살미) is freely served. This is also one of the best things to increase a nursing mother's milk. But, as a rule, with *adults*, gruels of rice or millet are not given except in the last extreme, and this probably accounts for the prejudice against using these excellent dishes in our hospitals for fevers and intestinal disorders.

In dysentery rice gruels (흰죽), or gruels made from the starch of the Korean pea and pottage are used, also ground acorns and honey. To this list should be added barley-gruel (보리미), and arrow-root can now be procured cheaply from the Japanese and is a valuable addition to the diet in dysentery.

For coughs the roasted nut of the ginko tree (은행) and Korean candy (엿) are used, especially for the cough of distoma (로질). In this disease the patient is directed not to eat fish, which if the prohibition extends to shell-fish and crabs, is well. In tuberculosis chicken soup, chestnuts, raw oysters, clams and eggs are used.

Amplify this with plenty of rice, bean sprouts, sesame seed and fruit and you have a liberal diet. Korean candy may well be added: it is good food, easy of digestion; it is made from rice the starch of which by the use of sprouted barley has been changed to malt-sugar.

Another favourite for hyperpepsia, for indigestion or for "morning sickness," is "yellow pop" (누른팝) it might be called Korean toast; it is really a dextrinized cereal made in the bottom of the rice kettle by the intense heat generated when boiling rice, which may be scraped off in large thin slices, salted a bit and dried, and is readily digested. "*Syung-yung*" (송충), a pleasant, weak, cereal drink, is made by throwing cold water on this dextrinized rice stuck to the bottom of the rice kettle and bringing it to a boil; it is dished out and set aside for the family drink through the

day, cold in summer, or it may be re-heated in winter. Koreans seldom drank anything but this boiled water in the old days before the days of city water-works—they had no doubt learned from experience that unboiled river or well water was unsafe.

The Korean method of boiling rice is an improvement upon our own—it is really steamed; to the washed rice, level in the bottom of the thick iron kettle, they add enough cold water to cover the hand laid flatwise over the rice, to above the knuckles. They then place the heavy iron lid on, and when the water is all boiled off the "dish" is done to the turn we like! By measure, probably, the water used is three times the quantity of the rice; it is never stirred or salted but we like better to throw over it a little salt before the water is quite boiled off.

III

In cases of so called "sprue", "se-kae" "yellow pop" and Korean candy should be most excellent, since the saliva and pancreatic juice fail to perform their work. As we don't find "sprue" among Koreans their diet seems to be preventive, because their rice being always *freshly* prepared, they are not tempted to eat stale food like the foreigners in the Orient, with their ice-boxes.

In this connection I note that Dr. McCarrison, a British doctor who has spent some years in India, in a recent "Mellon Lecture" at Pittsburgh, Pa., calls attention to the greater prevalence of gastro-intestinal disturbances among civilized races, and explains their comparative infrequency among the less civilized as due to:— 1. Infants reared as nature intended and not on patent infant foods. 2. People live on cereals, vegetables, fruits and milk, or eggs—not on tinned salmon and chocolates! 3. No alcoholics. 4. Vigorous exercise.

Dr. McCarrison states that his clinical experience does not justify the belief that a general European diet protects from deficiency of vitamins—that a large part of the food

eaten by Westerners has been deprived of vitamins B and C by "improvement" in manufacture. Even the milk of stall-fed cows is not so rich in vitamins A or C as of cows feeding on green pastures. Ill-balanced food enhances the disorders consequent to deficiency of vitamins. Infantile diarrhoea, jail and asylum dysentery are due to faulty foods. But access to abundance of food does not necessarily protect from the effects of food deficiency, since prejudice, habit, ignorance or penuriousness often prevent the proper choice and use of health-giving foods.

The sprouted beans and peas that Koreans use so much are excellent food and might well be added to our diet, especially in the late winter and early spring when green food is difficult to procure; they are rich in vitamins, and their calcium content seems doubled by the sprouting and is of special value in nutrition; the water-soluble C of bean sprouts is an antiscorbutic, and their water-soluble B vitamins prevent *beri-beri*. This vitamin is also in Korean cereals, spinach, cabbage and onion. The fat-soluble A is also in spinach, cabbage, peas and other seeds, also in liver. The anti-scorbutic vitamin is gradually destroyed with heat above 50° C and will not stand more than 80°. The fat soluble A is only slightly impaired by cooking. Therefore spinach, cabbage and bean sprouts had better be eaten nearly raw or sterilized, if need be, by throwing into boiling water.

The Korean sea-weed preparations are excellent when broiled and served crisp and salty. Another sea-weed is usually served in soup; it makes a light soup much used by the lying-in and there is no objection

to it.

There are several good vegetable soups; "*dok-kuk*" (떡국) and *man-tu-kuk* (만두국) are good for those ready for a more substantial diet and the Koreans certainly know how to make the most delicious chicken soup! "*Yak pap*" (약밥) is something enjoyed by most foreigners, it is made by boiling or steaming together rice, chestnuts and Korean dates.

With the Korean "staff of life" is eaten the salty "*kimche*" (김치) which, barring *too much* red pepper, gives an excellent balance of raw vegetables to the diet the year around. And in addition there are the bean sprouts and spinach which they steam or par-boil only; and lettuce and celery and the different fruits in their season which are all eaten raw.

Besides the salty bean sauce (간장) there are other side dishes (반찬) of eggs prepared in various ways, also mushrooms, shrimps, clams and other shell fish or dried fish. Bean-curd served in various ways are tasty and nutritious and well deserve to take the place of meat. For those who think they must have meat or, at feasts, beef dipped in the salty bean sauce and broiled, also broiled fish, chicken or pheasant are delicious.

At feast times, too, they make a raised bread, using sprouted barley for yeast, and steaming instead of baking it; but the ordinary "*dok*" used at feasts is not to be commended except in soups.

We will close with another quotation from Dr. Mc. Carrison. "Better instruct the masses what to eat and why and apply science to the production of natural foods in abundance, rather than to the erection of institutions for the treatment of maladies due to their want."

Korea's Representatives

At the International Council of Nurses, Brussels.



MISS MAUD NELSON and Miss Elma Rosenberger represented the Nurses' Association of Korea at the recent International Council and the following extracts are from a letter sent by Miss Rosenberger and dated July 14th.

"I have just come from the Palace Royale where we went to meet the Queen of Belgium. We have been dining with the high and mighty these days but we didn't really dine with the King and Queen, though we were invited to the palace and the Queen met us and bowed.

"More than 3,000 nurses were taken in private coaches and we walked through the most beautiful grounds I have ever seen. Roses every-where, valleys and lakes and pagodas, and towers with golden crowns! Oh, it was truly gorgeous, and yet what would I not give to have a swim you in the "Wonsan Beach" waters! However, it is a real feast to be here.

"We are busy every minute and I have not been able to find a quiet time in which to write. I know you will be wanting to know about my speech; you could have heard a pin drop when I read my paper, they listened so

well. I'll try to send you a copy when I get to Dr. Gale's house in England.

"That same evening Japan and Korea were received into membership of the International Council of Nurses. Since Korea had hitherto been an associate member they wanted the Japanese delegate and myself to march in together and be received as representing the two Associations of Japan and Korea. I wore my Korean dress. We were given a warm reception and were presented with large bouquets of flowers; Miss Inouye received carnations and I had roses, beautiful large, cream roses—oh, such lovely roses!

"Miss Nelson represented Korea in the group of Pioneer Nurses and they also had a picture taken. The grand affair is now all over and I am so glad that I came; it has been a wonderful inspiration. I will not write any more about it now for you will probably hear me talk about it for the next six years. I'm very tired but happy and I wish that I were two people so that I could be with you at the Seoul Center and yet go on home to Canada also—but the best of the journey is yet to come, I am going home!"

DO YOU KNOW ?

- | | | | | | | | |
|---|-----|-----|-----|-----|-----|-----|------------|
| 1. How many volumes are in the C. C. C. Library ? | ... | ... | ... | ... | ... | ... | (Page 177) |
| 2. What is the Motto of Ewha College for Women ? | ... | ... | ... | ... | ... | ... | (Page 182) |
| 3. By what name is the Salvation Army known in Korea ? | ... | ... | ... | ... | ... | ... | (Page 183) |
| 4. What are the duties of a 'go-between' in marriage ? | ... | ... | ... | ... | ... | ... | (Page 185) |
| 5. Why Koreans do not suffer from sprue ? | ... | ... | ... | ... | ... | ... | (Page 188) |
| 6. That Koreans are planning for Korean Higher Education in Manchuria ? | ... | ... | ... | ... | ... | ... | (Page 191) |

What is Interesting the Korean Church

Being Extracts from "The Christian Messenger"

Translated by BRUCE F. HUNT

The Kyushu District Conference of Korean Christians in Japan met on May 24th in the Fukuoka Church. One missionary, two ministers, three evangelists and six church representatives were present.

Two preaching bands of six men each are being sent out by the Student Evangelistic Committee of Soongsil College, Pyengyang, one to work in South Pyeng An Province, and one in North Chulla Province. They are to visit sixteen churches in the first mentioned province and thirteen in the latter.

Last year a Korean, Rev. H. T. Lee, entered Mongolia and conducted services for the Chinese, Mongolians and Koreans that he found there. In December a Sunday School was started and by June he had a regular membership of over sixty in it.

At a meeting of Korean Theological Students in Kobe and Osaka it was determined to organize a preaching band to travel through Korea and the Kansai field in Japan.

On June 8th the new Pai Chai Chapel, Seoul, was formally opened with appropriate ceremonies. This is the 48th year since the founding of the school. The building cost ₩ 30,000 and has been nine months in building. It is two stories high and the auditorium can seat 1,500. The building is constructed of reinforced concrete and is fire-proof.

Sariwon District Conference of the Methodist Church recently met and four evangelists were licensed. It was voted to establish self-support societies in each church which would collect income for the running of the church without outside assistance.

Training classes for summer Bible School teachers were held simultaneously in four of the prominent Presbyterian churches of Seoul on two successive nights, June 22-23. The following subjects were taken up in each church:

- (1) The Aim and Purpose of Summer Bible Schools.
- (2) The Supervision and Organization of Summer Bible Schools.
- (3) The Curriculum and Method of Teaching in Summer Bible Schools.
- (4) The Program and Reports of Summer Bible Schools.

The Presbyterian Summer Conference was held at the Conference Hall in Onseiri, in the Diamond Mountains, from July 27 to August 3. It was conducted under the combined auspices of the Presbyterian Board of Religious Education, the C. E. Union and the Women's Missionary Society.

The Methodist Church also held a Religious Education Conference from July 26 to August 2 in one of the monasteries of the Inner Diamond Mountains.

Great damage was done by floods in the six southern provinces. Up to July 2nd, twenty-three persons were reported drowned, thirteen injured, 170 families made homeless, 5699 homes were under water, wholly or in part, and great damage was done to roads, dykes, bridges, and fields.

It is said that of the graduates of college grade schools and above in Korea only one third have found employment, while there are more demands for graduates of technical schools than there are graduates to meet the demands. There are twenty-one of the first mentioned schools in Korea as follows:—

- 5 colleges established by the Government.
- 9 private colleges.
- 4 Kindergarten Normal Schools.
- 3 Medical Institutes.

Mr. Chun Pil Soon assumed editorship of the Christian Messenger beginning with the first of July.

The women of the East, Central, and West Districts of the Methodist Church united for a Women's Missionary Conference on June 27th at Onchungni in the Diamond Mountains. One hundred and ninety delegates were present.

Three preaching bends of two men each have gone out from the Methodist Seminary this Summer and are working in the North-East, North West and South.

A church was recently organized among the 30,000 Koreans in Hiroshima, Japan. A business man, Kim Cha Ok, was active in the beginning of this work, personally paying the travel and board of an evangelist who was invited to work among them, and paying the monthly rent of ₩ 10.00 for the hire of the meeting place. At present there is a group of sixty meeting regularly.

The fifth Annual Meeting of the Korean W. C. T. U. met in Seoul on June 24th. Twelve district auxiliaries sent delegates. Helen Choi was elected chairman and Yoo Kak Keung, vice-chairman. Lee Hyo Duk was again appointed to serve as travelling Secretary.

Dr. Hugh Cynn left on June 19th for Manila to attend a conference of Y. M. C. A. workers from India, China, Japan, Korea and other Far Eastern countries.

Representative Koreans from various parts of Manchuria recently met in Mukden with the purpose of laying plans for the establishment of a Christian Academy for Koreans in Manchuria.

A conference of religious workers among students, which constituted itself the Chosen Christian Education League, held its first meeting at Chosen Christian College on June 21-23. Out of 48 Christian Academies and Colleges in Korea, twenty-seven were represented. Various topics were discussed such as: chapel exercises; Bible study in the curriculum; qualifications of Bible teachers; student reaction to and results of Bible teaching in school; relation of students in Christian schools to the church and Sunday Schools; a standard text book on the Bible to be used in all Christian schools was also discussed.

A government survey estimates that there are 1340,000,000 tons of anthracite coal in Korea. If this was mined at the rate of 1,000,000 tons a year it would take 1340 years to exhaust the supply.

Last year 136 lost children, 96 children deserted by their parents, and 62 orphans were brought to the attention of the police authorities in Seoul alone.

Christian Education for Korean Girls

MISS FRANCES BONWICK

AN ARTICLE in a recent number has prompted me to try to tell something more of what Mission secondary schools particularly are doing for Korean girls. Of the nineteen Mission schools carrying on High school work for girls in Korea, under seven different missions, the oldest was founded in 1887. The United Church of Canada maintains three such schools in Ko-Jea, two of which only cover the first two years of high school work.* These nineteen schools extend from the northern border to the extreme southern coast of the country. As to their standing, eight schools have been granted registration, denoting a compliance in strict detail with all government regulations regarding qualifications of teachers, amount of equipment and budget, size of building and courses of study. Inasmuch as the government is not anxious to see the establishment of any other unregistered girls' schools the remaining eleven are unique and valuable.

Of necessity, all the registered high schools must comply with a definite set of courses, very little freedom of choice in the selection of subjects and textbooks being allowed. The other schools, while not actually so bound, by convention either feel that they must produce students who can compete with the other group, or else have not had the courage to strike out in a bold experiment of reform. So far the type of work being done in government and private schools all over the country is practically uniform.

Girls' education in Korea, and I use the word 'girls' advisedly since it is definitely marked out from education for boys, will probably see many changes soon. At present

not only subjects such as mathematics and science are taught on a decidedly lower level than in boys' schools but the textbooks for every subject are brought out in editions especially adapted for the use of girls. A Korean boy completes his high school work in five years while a Korean girl graduates after four years' study. Just a few weeks ago a conference for the principals of girls' secondary schools throughout the Empire was held in Tokyo to discuss reforms and changes in the present program.

The Koreans speak of a three-fold education—physical, factual and moral,—and we in Mission schools add spiritual education to complete the foursome. One of the chief criticisms of the present set curriculum is its extreme formality and lack of flexibility. From the useless fancy embroidery worked on stiff satin cushions to the long line of wars and heroes' names that have to be memorized, very little attempt is made to correlate what is earned with practical life situations. A rigid system of memory work that has its beginnings in the first year of primary school involves learning the names in Japanese and Korean of several thousand Chinese characters and how to write them in simple and elaborate styles. Such a large portion of the pupils' time is spent in similar formal education that very little time is left to think out the contents of their book-work or still more to carry out projects that give interest to any subject. Such subjects as geography and history lose all vital interest and remain, in the mind of the student, a mass of names, places and diagrams. A university graduate once asked me seriously whether the sun rose and set in the same directions in my country as it did in the Orient.

The recommendation of the Commission on Christian Education in Japan, namely, that at least one school in each group be set aside to carry out experiments in developing new edu-

NOTE :—The U. C. C. Mission has a fourth school for Korean girls at Lungchingsun, just over the Manchuria border, which gives a full four years' high school course, but it is not included in the nineteen schools with which this article is concerned.—Ed.

cational methods, could be applied to Korea with equal relevance. Using such freedom as they possess, it would be a great thing indeed if one of our Mission schools initiated a step like this.

Following the lines of the emancipation of women in other countries, the professions are gradually assimilating more and more women workers. Our Korean Church looks first to the Mission schools for leadership and membership material. Some of our girls take further training in a Bible school and then obtain positions as church workers or, if they marry, they are of the utmost help in building up Christian home-life. Others take up office work, many are teachers, some are trained as nurses. The Korean standard of living is still so low that a high school education is considered a luxury and girls who can take an extra year's training think themselves fortunate. Any girl with a four years' college

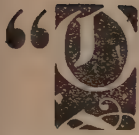
education has no trouble in getting work.

It is hard to realize how small a place school life still has for the Korean girl. In this north-eastern province of Hamkyung 17.21% of the girls receive a public school education covering six years—less than one fifth of the total number. High school educated girls are rarer still.

Someone has said that education is "the achievement, the understanding and the unification of an experience of our own." It is a concentrated adventure in the practice of living, and this is where the Mission schools contribute something over and above the usual requirements. Religious education undoubtedly integrates and fills out the life picture for the pupil. The Scripture study hours provide priceless opportunities for thinking out and discussing unhurriedly the relationship of things learned from the pattern that Christ lived out for us.

White Dragon's Blanket

F. S. MILLER

"H....HOONG, oh....haw, oh....hoong, oh....haw!" echoed the cliff across the creek. "There comes a funeral out of sight around the bend" thought Eight Metals as he raked pine needles from the mountainside. Nearer and nearer the sound came till two boys came into view at the turn of the road. Between them they carried two *jikis*, (burden-racks) one laid on the other carried horizontally, each boy holding the ends of the two side pieces of the under *jiki* as though it were a bier. The other *jiki* represented the coffin. A *jiki* is somewhat like a chair with no front legs. Shoulder-straps are attached to the two legs and a pad of straw is spread to protect the back of the carrier. A strong coolie will carry a good sized trunk or a kitchen stove for seventeen miles a day on his rack. Boy's sizes are made with a basket attached to hold the grass and leaves they rake up

from the hillsides with their bamboo rakes. These rakes are curious, too, being made of about ten pieces of split bamboo tied at one end and spread out fanshape, then bound to cross bamboos to form a rake after the ends are heated and curved like the outspread and bent fingers of a hand. Finally a handle is attached.

As the boys came around a rock Eight Metals saw that they were White Dragon and Stars playing funeral as they came to their work. When Korean boys read in the Gospels they buy from the colporteurs, "We wailed unto you and you did not mourn" they know exactly what Jesus meant; they have played funeral many a time. Many other things in the Bible they can understand more easily than we can because some of their customs are so like those of Bible lands. They are Asiatics as Jesus was.

The boys went up the hill till they came to

a grave. A professional grave-site finder had selected this site and had been well paid for looking very wisely at his compass and noting what trees and rocks and mountains and streams were to the four points of the heavens. He had guaranteed that burial there would result in large incomes, full sized-families and general good luck to the descendants of the deceased.

A half circled shelf had been dug out of the mountain-side and all slopes above and below were carefully sodded. After the burial a circular mound, four feet in diameter and four feet high, had been raised over the grave and it and the platform had been sodded with a tough, thickly matted grass that sends out runners underground till it is woven into a perfect rug. Such grave-sites make most convenient places to spread out cotton plants, pulled up by the roots, so that the cotton can ripen; or tobacco leaves to dry, with their stems woven into straw ropes: long strips of homespun cotton or hemp to bleach; or to stake out goats to feed; or to allow boys to play.

This particular grave was being used as a safe place to tie one of the village goats. Stars told the other boys to watch him scare that goat to death. He got down on his hands and knees and, issuing a challenge in colloquial goat language, he began butting towards the animal. That bearded gentleman, seeing his grounds invaded and his dignity threatened, lowered his head and made a noise like distant thunder deep down in his thorax. White Dragon, alarmed at his behaviour, called to Seven Stars to watch out but Seven Stars was too interested in his joke to pay attention.

As he drew nearer the goat the animal rose on his hind legs, let out a deep "ba..ah," rushed across the intervening space and brought his horns, bang, against the thick braid of hair Seven Stars had wound around his head and tied with a towel. That saved his life. Even then he rolled over and over down the slope, seeing seven times seven stars and ending up in a stunned condition against a thorn-bush. The

thorns helped him gather his wits together and his playmates assisted him up the slope.

After the boys had raked the hillside and filled their nest of straw rope with fuel, they sat down on the grave for a rest before carrying their burdens to the village. As they rested Eight Metals said, "We are glad you moved back from Chungju, White Dragon; tell us how you got along there."

"You know," Dragon began, "my father was working on the railway there, so we were happy when he came to take us to live with him. He loaded some clothing and bedding on his *jiki*, set the baby on top of them, and off we started down the gorge. When we arrived at Chungju we found father had dug a hole in a hillside and built a stick and thatch roof over it and spread straw on the floor. We lived in it all winter and when we were cold we buried ourselves in the straw like pigs do. Mother cooked our rice in a little kettle set over an oil can with straw and paper I gathered from street rubbish boxes. Then mother took sick and would have died had not a man, sent by the missionaries, come around to all the dugouts to see if anyone needed help. He told me to come with father to the missionaries' house and he would see what help he could get for us. The missionaries gave us each a coat and also a coat and big blanket for mother. They told us to thank God and what they called the Red Cross Society for them.

"They told us about Jesus and gave father some tracts to read. Then father went back to work and I started home with the blanket under my arm. As I passed a policeman he wanted to know where I got it. I told him but he would not believe me and took me to the police station. There they quizzed me all over again and at last said, "Leave it here till we ask the missionary about it and come again in the morning." I got it in the morning and were we not snug and warm after that?

"When spring came mother persuaded father to return to a place where there is plenty of fuel and mountain greens and a

warm floor to sleep on. By hard experience we learned that the Jesus Doctrine makes people loving and helpful and we hope to become Christians and start a church here like they have in Chungju."

"Yes," said Eight Metals, "I read one of those Gospels the Jesus book merchants sell and I tell you that man Jesus was a true *yang-ban* (gentleman)."

What Christianity has Done for Me and Mine

AN EWHA COLLEGE GIRL

LET ME CONSIDER what is the meaning of Christianity in Korea. I may say in a few words that by means of Christianity there has been a great revolution in social and personal life in many ways, rather on the side of happiness and sincerity, for the reason that it has appeared with a great reverence for individual personality, especially in the case of women; and it has appeared on a high level of spiritual life. In another word, since Christianity has come to Korea the people have come to think about human character more reasonably and of the value of a holy, pure spiritual life more than before. Nations are becoming friends with each other and can like each other in their minds, even though they cannot see one another, through the great power of the love of Christ.

Mission schools were raised here and there and churches in almost every place, with a great deal of burning enthusiasm. It has broken all kinds of idols which were believed in and it has swept away every kind of foolishness of former gods and stirred thoughts into new and wholesome activity.

Then what has Christianity done for me? There are so many things to say that I do not know where to begin. I have just grown up under Christian influence, I have received the precious Christian spirit from childhood. Through it I can appreciate the beautiful changings of the summer clouds, and flowery gardens and silvery sparkling waves, and the sweet melody of birds singing and all the kinds of beauty in nature. I enjoy friendship and family life and community associations,

and out of it I can study and face big problems strongly and the heavy burden of my life. It brought me happiness and peace of mind and it has cured my sorrow and touched tenderly my pain-filled heart. When I was a child it helped me as a child's religion, but as I grew up it grew also. It brought me into love for others, into patience and forgiveness for faults of a friend, and sometimes even an enemy. The more I think of it the more I realize the need of it and the more precious to me it is.

The gifts of Christianity to my family are also great. My severe, unsociable family melted into a soft, peaceful one under its tenderness. The father in a Christian home is no longer stern with his wife and children, and the mother-in-law is no longer cold and all powerful, but warm and tender and kind. No longer is a table needed for each person at meal time, but one is enough for eating and laughing and talking together.

When a family has evening prayer and talks beside the flower of the fire on the hearth, their hearts feel close and beautiful and peaceful, as if they have roses in December. A square family has turned into a round, lovable one.

The benefits and blessings of Christianity for women in Korea are tremendous. The first thing of all was that women were allowed to come outside like a man, without their veils, and be present in church with men, and gradually in social meetings, in company, almost anywhere they want to go.

The old queer idea that a seven year old girl cannot be with a boy in the same place has been swept away. Every child can have

pleasure with others most naturally. Men think of a woman more respectfully and do not consider her a slave and cook or sewing woman, or doll. The Christian spirit gave the rights of social position and equality with other human beings. Equal education for men and women is one of the gifts of Christianity.

Some one would make an attack on the opinion which I have mentioned and would say that all these things are not come from Christianity, but I say that most all of them have followed Christianity.

Today there are so many temptations against trusting in God. Sometimes the scientific theory makes me puzzled about belief in God, and sometimes my own desires make me fail from it. But when I really think of the Christian spirit and when I recall my memories and experiences under Christian influence, I cannot help but thank God with tears and go to Him more closely.

All things in the world need heat and light. Where heat and light are is life. The trees and grasses grow in the sunshine and in the cold winter we see most creatures die.

On the spiritual side too we receive the sunshine and live. We work in light and warmth. If it is dark and cool we cannot work and if we cannot work we do not live.

There was little sunshine before Christianity came to Korea. The people were seeking real life and truth about the world, but none showed it as clearly as Christ does. Christianity proved the real sunshine and is driving away the darkness under which we found many contradictions.

We had been thinking it was the law of duty for a son to sacrifice with much expensive food after his parents died, even when he had to borrow money for it. There were many other expensive customs not really useful but taught as important duties. After Christianity told about the one Heavenly Father who

created the world, and the truth from Him, we Christians gave up the useless ceremonies.

It has inspired the strength to walk through the valley of life safely and rightly. The example of Jesus as a helpful, obedient son and loving brother has taught us in the family to cooperate in love and respect.

The first school for girls and now even a college, the Y. W. C. A. and our modern life came to women through Christianity. Many books so necessary to us have been published, and our very clothes have become more comfortable to wear and pleasant to look at. It also greatly contributed to the literacy of the people all over the country. Spiritually and physically it has reformed and established more in Korea than can be told. I myself, our family and all women in Korea who believe in Jesus have come out of the dark impure home into the bright, wide world which the love of God, our wise Father, made for us.

If You've Roses to Give

*If you've roses to give,
Send them now, while I live,
While still I can see them and smell them.
If you've words of good cheer
Speak them out while I'm here,
So I'll see your face beam as you tell them;
For when some day I stray
Down the broad Milky Way
There'll be heavenly flowers where I'm roaming,
And the whispers of love
Of the friends up above
Will be music to me in the gloaming:
But down here, when I'm sad
I can still be made glad
By a rose or a posy that's sent me;
And when I'm all down,
With my face in a frown,
I just love the good cheer that is sent me.*

G. W. MAXWELL

(in "The Christian Evangelist," St. Louis.)

A School Principal Sees the Hospital

H. D. APPENZELLER

IT IS THE UNEXPECTED, the unforeseen incalculable personal elements, which are at once the joy and the despair of the missionary, I have written of the work in Pai Chai School here and of how we send out our boys, confidently expecting that they will find their niche and do their bit for their people. It is another thing to be lifted out of the routine of class rooms and administration and be in a place where one sees and receives unexpected kindnesses, unforeseen and incalculable personal contacts. So I want to tell you about a ten days' experience in Severance Hospital—my first hospitalization in Korea and the first in twenty years.

To begin with I wouldn't have found it necessary to go at all had not my Korean doctor, a graduate of the Imperial University in Tokyo in skin diseases, said that it would be necessary to give me saline injections for the eruptions not unlike hives which had been troubling me. I felt well enough but for the irritation on my arms, and he said this treatment would "be a bit difficult." We arranged my entrance to coincide with a week-end of holidays, of which the ceremony of the Yasukuni Shrine for the spirits of the departed braves of Shanghai and Manchurian battlefields was one. That was on a Thursday. Then the school was to be gone on an excursion on Friday, and Saturday was the Emperor's birthday—so I wasn't to miss much of my work.

The first surprise was to have the head nurse, who took me to my room, speak to me in perfect English. Her face was adorned with the lineaments of Christian character and her features were less like those of the ordinary Korean than of a Hebrew maiden.

"Where did you learn English?" I asked.

"I guess you don't remember me, I graduated at Ewha and know your sister." So this Korean follower of Florence Nightingale was

educated just next door to where we live and was very much in earnest about making the brother of her college president comfortable, for a further reason, as she said:

"You know, I have had several relatives of mine go to Pai Chai." In the regular routine how little we know of the gratitudes and grudges that must go to make up the undergraduate life of the thousands who pass through Pai Chai's halls.

Presently a husky nurse, who looked like none other than Jigg's wife, Maggie, came bearing a tall iron pole on which hung a glass container with about a quart of water in to it, which was suspended on a long rubber tube. I thought I knew what that was for, but I was wrong. The doctor came in and I found that it was their purpose to put all of that quart of saline into my leg, just under the skin. They did, and a male nurse came to rub me to ease the pain. I was to become quite familiar with this routine, and "Maggie" didn't always bring it in either. I thought they delegated such jobs to her, but I was later to find a pleasing personality behind the plain exterior, and to say with Woodrow Wilson: "My face I don't mind it, because I'm behind it." Not knowing the status of the male nurse I asked him if he were an interne. In fact I thought he was, at first. His name was Na, and he mothered me in kindly and skillful fashion. We talked about this and that so that I could forget the trickling of the 500 c. c. into my leg. I found that he had been trained in the mission hospital at Songdo and had been serving for nearly ten years. A young man he was too, performing his service for rich and poor alike, working twelve hours a day, or night, as the shift might be, taking abuse and getting scant praise, for the magnificent sum of forty yen a month (roughly ten dollars). Just one of scores who render their Christian service silently and effectively, nurse Ma, and his even more skillful

friend Lee, are indeed the "salt of the earth."

The unforeseen and unsought kindnesses which came my way as I lay with a temperature, or too tired to move my aching legs, were the direct outcome of the knowledge on the part of those who rendered them that I was the principal of Pai Chai. Had I deliberately tried I could not have played up my position to my own benefit as well as it played itself up. A number of the doctors who walked the halls and stopped to greet me are graduates during my years at Pai Chai, and it was with a new pride that I saw them going about their ministries of healing.

The hospital was full and I got the last room, a second class one, but on the quiet side of the building and done up prettily in lavender. After that first injection I had the first night's sleep in more than a month. But the next time was not to be so easy. I tossed sleeplessly and in the next room the patient sounded often and anon as though Jonah would have to come up too! Across the hall somebody was groaning continually, "Ai-goo, aigoo, what'll I do, what'll I do?" About three in the morning as I hobbled down the hall a burly, ignorant looking fellow came out of the room across the hall and addressing me said, "Do come in and see this man." Being a foreigner he doubtless thought I was a doctor. I told him I too was a patient, but I did go to the nurse and ask her to do something. "Yes, he's groaning that way; but there's nothing to do," was her reply. So I went back to bed, feeling a bit uncomfortable—and there was nothing to do! At seven in the morning, as I returned from down the hall, I almost stumbled into nurse Ma and another, bearing a stretcher on which something was covered. They came from the room across the hall. The groaning had stopped!

Afterwards I learned from voices out in the hall—two doctors talking in English, something about bleeding and "noma". Nurse Ma confirmed my fears when I asked him later.

The man whom I could not help had had the dread and swiftly fatal "noma" and I was glad then that my common sense had told me in the night to stay from something I couldn't help. There was nothing to do about it!

Days passed by slowly, relieved by visitors and reading and by calls from my eleven year old son, Richard, who would dash down to the hospital on his bicycle before breakfast, or in the afternoon, or again in the evening. It made his father feel rather sentimental as he gazed at the ceiling of the hospital room, that this lad so full of life should of his own accord remember so. But the nights dragged most of all. One time I counted the cars which passed by the hospital for fifteen minutes, from 2:15 a.m. There were ten of them at this hour of the night! Fifteen years ago there were not many tens of cars in the whole city, and none abroad at night. Today they make the night raucous with their incessant honking. Sometime I shall have to get up and prowling about to see whether there really is any one walking the streets who needs to be tooted out of the way.

The women's ward was upstairs and I knew there was a daughter of Canada up there, waiting, waiting. There was a commotion one night, a car drew up and so I called in the nurse in idle curiosity to find out whether my surmise were true. The answer was "not that time." But the following morning there was a knock on my door and "Rolly" walked in, beaming from ear to ear.

"So you're a proud papa, are you?" I ventured. "Tell me, what is it?"

"It's a boy!" he said.

Thus did life and death, the inevitable cycle, impinge upon me as I lay those days in the hospital. And I mused upon them both, and there welled over my spirit the great assurance that through the grace of the Great Physician though a man die, yet shall he live. And that through His grace the ministry even of pain is but the pang of new life—a life that is richer, fuller, and at last free.

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